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THE
SWORD OF THE LORD

AND

HOW TO USE IT

BY

D. W. WHITTLE



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DAYTON, O.
W. J. SHUEY
1895

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PREFACE.

THIS book for Christian workers has grown out of my having prepared some classified texts for the very valuable editions of "The International Bible," used by thousands in all parts of the land. From my own experience of twenty-one years in evangelistic work, I have jotted down the leading questions I have met with from Christians who have desired to be fitted for service and from awakened ones who have desired to find Christ. I have given, in the first instance, what I believe to be scriptural answers; and, in the second instance, nothing but answers of Scripture. I am confident of the wisdom and efficiency of the answers under the second head, and have no doubt of the use God will make of his own word. I hope I have been guided by God's Spirit in the answers given in the first instance, so that *some* help may be afforded to Christ's servants who desire to know the best methods of giving the Master's message and the most efficient way of doing his work and studying his word.

Should my little work be blessed by God to the helping of any one of his children, to him be the glory.

D. W. WHITTLE.

Syracuse, N. Y., April 1, 1895.

CONTENTS.

PREFACE, - - - - -	iii
INTRODUCTION, from Joseph Parker, - -	vii
FORTY QUESTIONS FROM WORKERS, - -	11
1. Qualifications.	
2. How to Study the Bible.	
3. Revivals and Revival Work.	
4. Inquiry Meetings.	
5. Consecration of Workers.	
6. Children's Meetings.	
7. Loss of Spiritual Power.	
8. Forty Books for Worker's Library.	
METHODS OF DOING GOOD, - - - -	35
FORTY QUESTIONS ANSWERED FROM THE WORD OF GOD. Scripture texts for use in Christian work, - - - -	42
CALENDAR FOR DAILY READING OF THE SCRIPTURES, by which the Bible may be finished in one year, - - - -	69
TABLE OF BIBLE WEIGHTS, MONEY, AND MEASURES, - - - -	81
THE HEBREW CALENDAR, - - - -	84
"WHY ART THOU CAST DOWN, O MY SOUL?" - - - -	87



INTRODUCTION.

FROM JOSEPH PARKER.

THE Bible is a complete armory, as we may read in the sixth chapter of Paul's Epistle to the Ephesians. We in these latter days have seen some curious specimens of cutlery. We have seen the boy with that wonderful thing in his hand of which he is so proud. He says, "That is the great blade, for cutting wood, and leather, and hard substances; and this is a little blade, for making pens and cutting pencils; and this is a lancet blade, and this is a bodkin, and this is a piercer of another kind, and this is a screw." And so he turns them all out under one haft. It is even so with this better haft. We can turn all sorts of blades out of it, in every possible direction, and hold it up like a complete armory. We now propose to do so, and to ask whether in all the equipments of life there is aught to be compared to the sword of the Lord.

There is none like it for variety of adaptation. We find in the Word of God weapons that we can turn in every direction,—weapons that suit every mood and every combination of circumstances by which we are surrounded. We need not go out of the book for a single answer. Whatsoever may be the peculiar gift of mind or tongue, we find in the Word of God—without consulting any other author—the precise answer to every difficulty, the right method of meeting every opposition, and the one true solace that can get into the heart and heal it with the succor which it needs. The sword of the Lord is

quick and powerful, piercing to the dividing asunder, getting into the most critical parts of our lives, searching out the intents and purposes of the soul; not dealing with broad, general statements only, but dealing with the most subtle, recondite, difficult conditions and experiences of the heart. No man need have any difficulty in piercing any casuistical question to its very marrow, if he will only avail himself of the services of the sword of the Spirit. Then, if aught might be needed to ward off those who would give sorrow to the soul, enemies that would plague the heart with much difficulty, infuse into our troubled life much grief, there is no blade that can reach so far, and strike so keenly, and defend so completely as the sword of the Spirit, which is the word of God.

I would impress all young readers with the comprehensiveness of the Bible, with its universality of adaptation to all circumstances and necessities of human life. We may be accused of boldness for making this statement, yet we assert it; for we fear a good many young people and others are going elsewhere for defense, instead of going into the sanctuary of the Lord, where the weapons of heaven are provided in rich and exquisite profusion. Many men are going to handbooks, to elaborate treatises, to severe arguments, conducted by uninspired genius, in the expectation of finding there the answer to some particular difficulty. Men are inquiring again and again, "What books can be recommended to meet certain classes of objections?" *We recommend the Word of God as the best answer to every objection that can be brought against it.* Let the word of the Lord be the defense of the Lord. Let the Lord's own word be the answer to the suggestion of every devil and the seductiveness of every tempter. We find in the book of God all we need, and we recommend those who are going elsewhere for weapons with which to fight the battles of life, to turn back to the old

armor set in order by the hand of the living One himself.

There is none like it for ease of carriage. There are weapons that are very difficult to carry, but the sword of the Lord is not one of them. There are weapons of war very intricately constructed and very difficult of management, very cumbrous, and altogether oppressive ; but the sword of the Lord does not belong to that class. Consider how little a book the Bible is, and regard that circumstance as one of the finest proofs of its presumptive inspiration and adaptation to the wants of man. You can carry the Word of the Lord in one hand; you can carry it in your smallest pocket; you can read it through from end to end, and keep the memory and all the intellectual and spiritual faculties in concentrated attention while you pass through the exercise. Have you ever tried this? Are we not in danger of snapping off little pieces of the sword and mistaking them for the whole weapon—of taking the mere filings of the steel and complaining that the sword is without strength or edge? Take it as a whole; abide by it in its entirety; strike with the whole force of it. It is possible to do this, not in the letter, but in the spirit; and when a man wields the whole weapon, he never strikes but to kill the foe,—he never puts out his hand but in omnipotent and complete defense.

What sword must we have? It must be the sword of the Lord. There is none like that. It is one, it is simple, it is complete, it is sufficient; it has the testimony of ages written upon it. Who, then, says that he will take the sword of the Lord and fight the battles of life with it? Could the dead bear witness, in countless thousands they would say, with all the emphasis of infinitely varied experience, "There is none like it!" And they have tested many; they know one sword from another—the true steel from the false lead. And all history says in our hear-

ing this day, "If you want a sword that can do execution, that has inspiration in its very touch, victory in its very steel, take the sword of the Lord, for there is none like it." We have need of it. We have not the answer in ourselves; it is put into us by the breath of the Spirit of the Lord. Life is a war—a fierce and terrible fight. Some of us seem to have no rest night or day; we are besieged by the enemy; we are well-nigh overwhelmed by the foe. What is our defense? The sword of the living God. Let us take the sword of the Lord and of Gideon: it smiteth down a host like one man, and cleaveth the bones of the mighty like straw; the helmet of brass is as a covering of ivy before it, and the breastplate of iron as a flimsy gauze. O, dear, dear sword! The grand old veterans of other days have passed it on to us, and we, with added victories, ought to hand it on to generations yet to come. Every day the Bible seems to be newer, deeper, richer, mightier than ever it did before. It is the sum of all literature, the consummation of all genius, a repository of consolation, a solace of healing and redemption for all the ills and woes and griefs of this poor life. Blessed are they who have hidden this word in their innermost hearts.

[*Note.*—The above quotations are from comments on I. Sam. 21:9, pages 21 to 25, Vol. VII., People's Bible. The editor of this hand-book would very heartily commend Dr Parker's celebrated Commentary to all lovers of Bible truth.]

FORTY QUESTIONS FROM WORKERS.

QUALIFICATIONS.

1. *What are the qualifications for a successful winner of souls?*

Answer. Knowledge of the Scriptures and the enduement of the Holy Spirit.

2. *Should one who has received the Holy Spirit and has but little knowledge of the Bible go into the work?*

Answer. Yes; as soon as Christ is received we should at once seek to lead others to Christ. If we have had knowledge enough to receive him ourselves, we can impart that same knowledge to others; seeking, in the meantime, to be ever increasing in our understanding of the Scriptures, and not being ambitious to get into forms of public work for which we may not be fitted. The great need of our day is *individual, hand-to-hand, out-of-sight-of-man workers*, in homes, on the farms, in after-meetings, in Sabbath-school classes, in the shop, on the road, in the school, who will use the Bible, up to the measure of their ability, to teach to others the way of life. This is the description the Holy Ghost

gives of the early church: "Scattered abroad . . . every where preaching the word" (Acts 8 : 4).

HOW TO STUDY THE BIBLE.

3. *What suggestions would you give us to the most profitable way to study the Bible?*

Answer. (a) Cultivate the habit of silent prayer whenever you open the Bible. It is the book of the Spirit of God, and he alone can unfold its meaning and give life and power to its teaching.

(b) Read the *four Gospels* to get before your mind clearly the earthly life of our Lord Jesus, and in your reading *note carefully and read attentively all the marginal references*. You will thus, by the study of these Gospels, get into the whole Bible and see its connection with Christ.

(c) Read the *Acts* to see that Christ continues with his church by his Spirit, and to find what we may expect him to do with and through us in adding to the unfinished book as being "the acts of the Holy Ghost."

(d) Read the *Epistles* to receive the teaching of the Holy Ghost as to the fullness of Christ for the believer,—our position in Christ as accepted by God, our place for Christ as called out of this world, and our work for him as his witnesses to men by our holy living and by our testimony for his word.

(e) Read the *Book of Revelation* to see that in the present age the church of Christ passes through continued trials, to culminate in the return of the Lord Jesus to take his true saints out of "the *great tribulation*," to overthrow by his personal presence the power of wickedness, and to set up his kingdom and reign over the earth.

(f) Read the *Old Testament* to see in its pages "the New Testament hidden in the Old." The story of Adam and Eve is to teach us of Christ and the church. As Noah and his family were saved in the ark, so we are saved in Christ. Abraham, Isaac, Jacob, Joseph, Judah, Moses, Aaron, Joshua, Gideon, Samson, Samuel, David, Solomon, are all types of Christ, and their lives are to be studied with this in view. The experience of Israel is a type of the experience of the church. Read the prophecies of the Bible, with Rom. 11: 25 as the key: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." "Israel" means literal Israel, the Jewish nation; "Jerusalem" means literal Jerusalem, the city standing on the hills of Judah, now in ruins and in wretchedness, and "trodden under foot of the Gentiles," but destined to arise in splendor and be "the joy of the whole earth."

(g) Study the Bible by topics. Get a blank book and write out the passages that strike you on such subjects as the

titles of Jesus,—“Son of God,” “Son of Man,” “Redeemer,” “Shepherd,” “Priest,” “King,” etc., etc.; then, on “Sin,” “Man’s Depravity,” “Grace,” “Redemption,” “Faith,” “Love,” “Forgiveness,” “Justification,” “Sanctification,” “Regeneration,” “Christ’s Second Coming,” “Heaven,” etc., etc.

(h) *Read the Bible through from beginning to end.* When you finish it, *read it again* in the same manner; then AGAIN, and so on all through your life. See in the back part of this hand-book a calendar for reading through the Bible in one year. This might be profitably followed in private reading. For careful and systematic study of the whole Bible, the “Daily Scripture Readings” published in *Record of Christian Work*, recommended by Mr. Moody, will be found helpful. If desirous of becoming a Bible student, send for this magazine and look it over.¹

REVIVALS AND REVIVAL WORK.

4. *What is the best way to promote a revival in a community?*

Answer. Let the few who feel a desire for it get together frequently and *pray for it*. Let this be in addition to, and outside of, the regular prayer-meetings—at homes, schoolhouses, or unusual places. As numbers increase,

¹The *Record of Christian Work* may be obtained from religious-book sellers, or from the publishers, F. H. Revell Company, Chicago and New York.

seek to unite all the ministers in a union effort, and plan for a series of meetings, with systematic effort to reach the unconverted. There should be much prayer before making a public effort.

5. *Is an evangelist a necessity?*

Answer. Not a necessity; but experience has shown that in union meetings there is less friction if a helper from outside is selected as the leader in the work.

6. *If the churches will not unite, should one church go on with special meetings?*

Answer. Certainly, if pastor and praying ones feel that the Spirit of God is so leading them.

7. *Would you recommend the calling of an evangelist in such a case?*

Answer. Not as a rule. The pastor, with his people stirred up to help him, can usually accomplish more than an outside helper could accomplish, and the work will be more beneficial to the church when thus done through themselves. So far as is possible, be your own evangelist. But, as Jonathan Edwards used Whitefield, and Lyman Beecher used Nettleton, and Dr. Beman used Finney, and Theodore Cuyler used Moody, do not hesitate under special circumstances and at special seasons to make use of men specially called and specially gifted for evangelistic work.

8. *What is the best way to advertise evangelistic meetings?*

Answer. A card or circular left by personal visitation from house to house. Use also the newspapers, and get good reports printed of the meetings. Have meetings ticketed and give out the tickets in the congregation. Put a good business man in charge of the advertising and tell him to do it in a business way.

9. *What are the preliminary steps in organizing a series of meetings?*

Answer. Let the ministers get together and agree upon what they want. Let each minister bring the matter before his congregation and have them discuss and formally approve. Have a union meeting of all the congregations, or of a general committee composed of committees appointed by the individual churches. At this meeting let the following committees be appointed: (1) An Executive Committee, composed of all the pastors and one layman from each church; (2) a Finance Committee; (3) a Committee on Music and Choir; (4) a Committee on Location of Meetings and Ushering; (5) a Committee on Advertising; (6) a Committee on Entertainment; (7) a Committee on Work in After-Meetings. The chairman and secretary of the Executive Committee will be the important officers. Let these be good men, who feel a burden for the work. Map out preliminary work to be done

before the evangelist comes; such as house-to-house visitation, cottage prayer-meetings, union prayer-meetings, going around to the various churches, exchange of pulpits by the ministers, union gatherings of young people's societies and of Sabbath-school teachers, etc., etc. Get as many people interested and set as many people to work as possible. Let the Committee on Music get all the singers in the various congregations into the union choir. Use the leaders of the various choirs to make selections of the best available material. But be sure to have a *large and effective choir*. *Make much of this*. To this end furnish accommodations for them by building a platform in the place where the meetings are to be held. *Do not neglect this*, and do not neglect having a *low-topped cabinet organ* on the platform for the use of the singer of solos.

10. *Is it material as to the hymns used in evangelistic meetings?*

Answer. It is of the highest importance that a thoughtful judgment should be exercised in what we put before the people to sing. There are popular hymns that contain errors of doctrine that would condemn any minister as heretical if they were contained in a sermon; and yet popularized in a song, they do far more damage than they could do in a hundred sermons. Charles Wesley's hymns

have been far more used in spreading gospel truth than John Wesley's sermons. Two rules should govern us in what we sing,—first, be sure that what you sing is true; second, be sure that you are true in singing it.

For union evangelistic services, the hymn books compiled for denominational use will not answer, as they naturally contain pieces intended to emphasize denominational peculiarities, and are calculated to provoke discussion. In consequence of this, and also because the music in the church books is of a heavier and less popular style than that which seems best calculated to inspire the hearty singing that is desirable in gospel services, there have been published in this country and in Great Britain a large number of hymn books for evangelistic and mission meetings. *Make a careful selection from these of the book best adapted to your people,* looking over the words to see that they are scriptural, and that they teach definitely something of profit to the soul, and that will help instruct and impress those who sing them. There are hosts of hymns that are a mere jingle of rhymes,—about “beautiful stars,” “babbling streams,” and “angel spirits that come in dreams,”—that are not Christian and contain no Christian truth. Pagans, Spiritualists, and Unitarians could all unite in singing them. Such songs are of no use in meetings where

the Holy Ghost has been asked to be present, for his power can only be felt when Christ is the sum and center of all that is done. There is no doubt whatever that the Spirit of God is often grieved, and his power withdrawn, by the singing of Christless hymns, or by the singing of Christ-honoring hymns by Christless singers. *So, have a care as to the hymns you use, as well as to the choir that sings them.*¹

11. *How would you conduct an evangelistic service?*

Answer. By singing and praying for thirty or forty minutes, beginning just as soon as there were many people present, even if it were half an hour before the advertised time of meeting. I would ask the ministers assisting to be

¹The series of Gospel Hymn books known as 1, 2, 3, 4, 5, and 6, is undoubtedly the best in the world for evangelistic use. They have grown up under Mr. Moody's supervision during the past quarter of a century of active work, and are the outgrowth of that work, called forth by its needs, and made to suit the emergencies that have arisen during its progress in Great Britain and in this country. No other books are probably so widely and so permanently valuable as the compilations superintended by Mr. Sankey. The 5 and 6 *Combined* is the book at present used by Mr. Moody and evangelists associated with him. Get copies of the music edition for your choir, and one or two hundred of the ten-cent word edition for the congregation, and let the people buy, as wanted, of the dealers or at the door of the meeting what may be further desired.

short in prayer, that many might pray, instead of one or two. I would try to have the sermon *never over forty minutes* in length, and closed by short prayer from the preacher. If the sermon were *thirty minutes*, it would add to its effectiveness, and there would be a larger after-meeting, as a rule.

INQUIRY MEETINGS.

12. *How would you conduct after-meetings?*

Answer. It would depend upon the degree of interest in the meetings and upon the accommodations available for the work. Usually, after the sermon I would ask Christians interested and those who desired to become Christians to come into the adjoining chapel, or lecture room. Let singing be started at once in this room, and be kept up until all are gathered that can be from the audience. Let God's blessing be sought in prayer. Let requests for prayer be invited. Ask those who have come in who desire to be Christians to rise, or to hold up the hand. Ask those present to bow their heads in silent prayer while this is being done. After audible prayer, rise and sing a hymn, and ask all who have risen for prayer to come forward to the front seat, as further willing to confess that they want Christ or that they have received him, and to receive instruction at the close. After inquirers have come forward, dismiss

the meeting and set Christians to work talking to and praying with the inquirers; urge Christians in back part of meeting to do personal work with any near them who are not Christians. As interest increases, this order can be varied as the work may demand. After the sermon, Christians may be invited to stay in the church and hold a prayer-meeting, and inquirers *alone* invited to pass into the chapel, while a hymn is being sung. This will afford an opportunity for Christians to do personal work, in passing among the pews and seeking to get people to attend the inquiry meeting. There should be workers with their Bibles to go into the after-meeting to talk with inquirers.

Where there is no adjoining room, the inquiry meeting must be held in the audience room. After the sermon, let those in the audience who wish to go pass out during the singing of a hymn; then have prayer, and conduct the meeting the same as in the chapel. Sometimes it will be well to close the sermon with a drawing of the net, without any dismissal. Give out a hymn, and ask that the front pews be vacated, and then invite all who are willing to confess that they want Christ to come and occupy these seats. Let two or more hymns be sung, and while this invitation is being accepted, have pastors and workers go through the congregation, assisting in the work. When

work is successfully started in this way, it can be kept up from night to night, by asking all who have been forward to come again, that they may receive instruction and seek added blessing, and urging others to come with them. After instruction and prayer with all thus gathered, the workers should speak with them individually.

Where after-work is to be done in the audience room, workers should be assigned to different pews all over the house, and made responsible for work in their locality, either in inviting unsaved ones to go forward or in conversing with them where they are, should that course be adopted.

13. *Are not people apt to be offended if spoken to personally after a meeting?*

Answer. Not, as a rule, if a pleasant and courteous bearing is maintained by the worker. There is great power in politeness. Courtesy conquers, where rudeness repels. A Christian should always be a gentleman. Do not be discouraged if any one spoken to shows temper and manifests unreasonable displeasure. He will be ashamed of it afterwards, and it will be used by the Holy Spirit to convict him of sin.

14. *What is the most important thing to find out in dealing with inquirers?*

Answer. Whether they are convicted of sin.

15. *If not convicted, what can be done?*

Answer. Show them such scriptures

as are calculated to awaken them, and offer a prayer with them that the Spirit of God may convict them.

16. *Should we urge people to profess to accept Christ when they have no conviction?*

Answer. No. "Repentance toward God" is the inseparable accompaniment of "faith toward our Lord Jesus Christ" (Acts 20: 21).

17. *What scriptures are most useful in producing conviction of sin?*

Answer. Those that speak of the rejection and suffering of Christ.—Acts 2: 22, 23; 3: 13-15; Isa. 53; John 3: 16-18.

18. *How would you use law?*

Answer. To convince men that they had not kept it, and never could keep it, and that they were condemned by it. (Rom. 7: 12, 13; 8: 3; 3: 19, 20; Gal. 3: 10-12.)

19. *Where there is conviction of sin, and a real desire to be saved, what course should be pursued?*

Answer. Show from the Scriptures Jesus Christ as an all-sufficient Saviour, and urge to an immediate acceptance of him.

20. *What scriptures have you found most useful for this purpose?*

Answer. Isa. 1: 18; Isa. 53: 6; Isa. 55: 6, 7; Matt. 11: 28; Mark 2: 5; Luke 7: 48-50; Luke 15: 17-20; Luke 23: 39-43; Luke 24: 46-48; John 1: 12; John 3: 14-18; John 3: 36; John 4: 10; John 5: 24; John 6: 37; John 7: 37; John 9: 7; John

10: 9 ; John 10: 27-29 ; Acts 2: 38, 39 ; Acts 10: 43 ; Acts 13: 38, 39 ; Rom. 3: 21-26 ; Rom. 5: 8-11 ; Rom. 10: 8-11 ; II. Cor. 5: 18-21 ; Gal. 3: 13, 14 ; Eph. 1: 7, 12, 13 ; Col. 1: 12-14 ; I. Tim. 1: 15 ; II. Tim. 1: 12 ; Titus 3: 4-7 ; Heb. 7: 25 ; I. Peter 1: 18, 19 ; I. Peter 2: 24 ; I. John 1: 7-10 ; I. John 4: 9, 10 ; I. John 5: 9-13 ; Rev. 3: 20 ; Rev. 22: 17.

These forty texts can be marked in your Bible, and the list copied off on to a fly-leaf, for ready reference.

21. *How many verses is it best to use with an inquirer ?*

Answer. When upon the point of urging the acceptance of Christ, it is best to confine the attention to *one verse*, only turning to others to make it more plain, and always turning back to the verse you have chosen. It is a great benefit to one who accepts Christ to associate his decision with a definite message from God's Word.

22. *When an inquirer sees the truth as to Christ as a personal Saviour, and believes the word, what course would you pursue ?*

Answer. Have him kneel with you, and after praying for him have him pray for himself.

23. *Is there any way to help him, when he feels that he cannot pray ?*

Answer. Yes ; tell him to say, "God be merciful to me a sinner, for Christ's sake." Then ask him if he believes that God has been merciful and if he

accepts his mercy in Christ. If he says yes, tell him to say so to God, and thank him.

24. *How soon after Christ is accepted should the inquirer make confession of him?*

Answer. Immediately. If the pastor of the church he attends is present, or any member of his family, or friend, have him go at once and tell them that he has accepted Christ. If a call is made for those who have decided to go forward, have him go forward. If opportunity is given for converts to testify by spoken word, seek to help him to do this. If none of these opportunities are immediately available, urge that they be improved upon their first occurrence, and especially urge that the home confession be not postponed. Impress upon men of family the necessity of a family altar and the blessing at their table; upon wives that they tell their husbands, and upon children that they tell their parents, of their conversion.

25. *What is the most common difficulty in getting men to come to Christ?*

Answer. Lack of conviction of sin and an unwillingness to part with sin.

26. *Where we know a man is clinging to sin and does not feel his wickedness or his danger, what should be done?*

Answer. Tell him frankly his condition and charge him with his sin. I once knew of Mr. Moody's saying to a

man of prominence, whose private life and political corruption were a matter of scandal, "Your character is known to all your neighbors as bad. It is a matter of a very few days when one of three things will come to pass with you—suicide, the State's prison, or repentance and conversion to Christ." The man was awakened, repented, and has for years been an active and exemplary Christian.

CONSECRATION OF WORKERS.

27. *What is the most common lack among workers?*

Answer. Lack of faith in the presence and power of Jesus to make effective his own word, and a consequent failure to use that word.

28. *How may this be obtained?*

Answer. By consecration to Christ for service; definite prayer in the name of the Lord Jesus for the enduement of the Holy Ghost to qualify for service; with faith, and willingness to receive what we pray for.

29. *How can a worker be most helpful to one whom he has led to Christ?*

Answer. By getting him to read and study the Bible daily. It would cost but a trifle to have the "Daily Scripture Readings" alluded to under Question 3 sent to him for a few months, or a little effort would get him to take them for himself. This, or some similar plan for systematic study of the

Bible, is of the highest importance. Follow up those you have been made a blessing to. You will get much good to yourself in doing this, and will do much good. Call upon them and help tide them over their first difficulties and trials, and seek in every way to encourage them to be consecrated, out-and-out Christians, working for Christ and praying to be filled with the Holy Ghost. Write to them and get them to write to you and tell you their trials. Send them good, helpful books, like Mr. Moody's "Way and Word," F. B. Meyer's or C. H. Spurgeon's helps. See that they unite with some body of Christians; get them into Sabbath school, rescue mission, Y. M. C. A., and cottage prayer-meeting work. The first weeks of a young convert's life are very important as determining his future usefulness. He is then humble, receptive, pliable, anxious to receive instruction, and desirous of doing duty. It is impossible to over-emphasize the importance of judicious Christian counsel and loving and tender sympathy at this turning-point in the history of the soul. Do not consider your work done in the eyes of the Master when you have got a person to say that he will accept Christ, and you have passed in a card with his name on it at a meeting. If the Holy Ghost has really used you, you are the one to feel a personal interest and to take a personal responsibil-

ity as to the future of that soul. Whatever others may do, don't neglect your part. God has given you the opportunity. Improve it. You will have a rich reward. (John 21: 15-17; James 5: 19, 20; Dan. 12:3.)

30. *Where newly converted men and women, or Christians who have been filled with the Spirit of God, feel led to devote their lives to Christ in special work for souls, what would you advise?*

Answer. Much prayer for guidance, and consultation with their pastor, parents, and judicious Christian friends who know them; then a month or more in one of the Bible training-schools before a definite decision is made, if the mind is not clear as to the Lord's will. Often, by being set to work, powers and gifts are tested, capacity made known, and adaptation or lack of adaptation made manifest. Contact with consecrated, Holy Spirit men and women, the study of the Bible, the atmosphere of the place, the work, and the helpful sympathy and prayer, will be sure to lead in the right direction. If the decision should be to go back to the farm, the store, the home, the office, there will be the benefit through life of what has been gained as to the spirit and methods of Christian service.

31. *Should we be governed by the advice of others in going into Christian work?*

Answer. Not governed. We must be

subject to God's leading, and have his call and approval. See Gal. 1: 15, 16; Heb. 5: 4.

32. *Where are these Bible training-schools?*

Answer. Those known to the editor are, Mr. Moody's Bible Institute, 80 Institute Place, Chicago, for men and women; Training-School for Christian Workers, for women only, fall and winter sessions, East Northfield, Mass.; Christian Alliance Missionary Training-School under care of Rev. A. B. Simpson, corner Eighth Avenue and Forty-fourth Street, New York City; and Rev. A. J. Gordon's Training-School, Clarendon Avenue, Boston, Mass. Circulars giving information will be sent upon application to any of the above addresses. There may be other similar institutes known to pastors.

CHILDREN'S MEETINGS.

33. *How do you deal with children?*

Answer. As the Master commanded. "Suffer the little children to come unto me, and forbid them not."

34. *Where and when should we expect children to be brought to Christ?*

Answer. In their own homes, by their own parents, as soon as they are able to consciously do wrong, and to speak the name of Jesus. If parents neglect the souls of their children, then pastors, teachers, and Sunday-school workers must seek their early conversion.

35. *What suggestions would you make as to children's meetings?*

Answer. Hold them frequently. Make them a feature of every evangelistic effort. Fix upon an hour just at closing of the afternoon session of public schools. Have tickets distributed the Sunday before in all the Sabbath schools. Have a good deal of singing of appropriate hymns. Have a choir of the older boys and girls who can read music. Have the scholars who come from schools seated according to grades—primary in front, high school in rear; you will be more apt to get the older ones in this way. Have short, pointed addresses. *Use the blackboard, or have object lessons, that will teach through the eye.* A magnet drawing nails; candles; breaking cups, to show how commandments are broken; turning water that has corrosive sublimate in it red and yellow by solution of iodide of potassium, to show sin in the heart, and turning it clear by more of the same solution, to show how Christ cleanses the heart,—are among some of the various object lessons for young people. A little study over common objects, such as fruit, flowers, the red, white, and blue flag, the signals on a railway line, the signals used on ships at sea, will bring out a multitude of illustrations that will always be effective, with old as well as young. But whatever is used, have a *point* in

its use. Let it be clear in your own mind that you wish to show the children that *they are sinners and need Jesus*, and *how they may receive him*.

In after-meetings get boys over twelve and girls over twelve into separate rooms, or into different corners of the church; and boys and girls under twelve in the same way. This will give you four different after-meetings. Have each of them in charge of a sympathetic leader, and have workers present to talk and pray with the children individually. Use the Christian Endeavor workers, Epworth League workers, and young people's society workers, and encourage young people's and children's prayer-meetings. The most fruitful field of labor to-day in the church of Christ is among the young. God bless those who are cultivating it, in Sunday schools, boy brigades, Junior Endeavor societies, children's meetings, etc., etc. It means study and hard work, and a real heart-love for Christ and the children, but *it pays* to love and teach children.

36. *Should children be encouraged to join the church?*

Answer. If they give good evidence of conversion, most assuredly. The best members that any church has upon its rolls are those who were converted in childhood. This is the testimony of Mr. Spurgeon, Dr. Cuyler, and many judicious ministers.

LOSS OF SPIRITUAL POWER.

37. *What, in your observation, has led to the loss of spiritual power among Christian workers?*

Answer. Yielding to lusts of the flesh; love for money; getting into worldly society; faith in the Bible weakened or destroyed by adopting the views of unspiritual and materialistic critics; secret prayer and the reading of the Scriptures neglected; the family altar given up; the prayer-meeting and the communion table forsaken.

38. *What is the remedy for this?*

Answer. The immediate coming back to the Lord Jesus Christ, with confession of, and repentance for, disloyalty and unbelief; the acceptance by faith of his forgiveness; the abandonment of every known sin and the taking up of every known duty, and receiving a fresh filling of the Spirit of God.

39. *Will God again make use of one who has been a wanderer from him?*

Answer. Yes; blessed be his name! If it were not so, there would be very few that would be used for any lengthened period; for, to our shame be it spoken, there are very few Christians but that have some time backslidden, in heart, before God. In Hosea 14:2 we are promised that if we return to the Lord he will take away our iniquity and again receive our service. Peter was restored after a terrible fall, and was mightily used of God. No

one has ever missed the crown by picking himself up and struggling on in a fresh beginning. Thousands will miss it because they do not do this.

FORTY BOOKS FOR WORKER'S LIBRARY.

40. *What books have you found the most practical and helpful in Bible study?*

Answer. As this hand-book is a compilation of *forties*, I give a list of *forty* books for a worker's library, the best, and in a sense the indispensable ones to the writer, of his own library.

1. Young's Concordance.
2. Englishman's Greek and Hebrew Concordance.
3. Bagster's Scripture Treasury.
4. The Revised Version of the Bible.
5. Matthew Henry's Commentary.
6. Notes on Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. By C. H. M.
7. The People's Bible. Joseph Parker.
8. The Treasury of David. C. H. Spurgeon.
9. Lectures to My Students. C. H. Spurgeon.
10. Sermons. C. H. Spurgeon.
11. Jamieson, Fausset & Brown's Commentary.
12. John Trapp's Commentary.
13. Robert Haldane on Romans.
14. Thomas Chalmers on Romans.
15. Prof. Moule, of Cambridge, on Romans.

16. John Bunyan's Pilgrim's Progress.
17. John Bunyan's Holy War.
18. Lectures on Romans. Marcus Rainsford.
19. William Lincoln on Revelation.
20. Maranatha. Rev. Jas. H. Brookes.
21. The Way Made Plain. Rev. Jas. H. Brookes.
22. In Christ. Rev. A. J. Gordon.
23. Modern Missions. Rev. A. T. Pierson.
24. The Tabernacle of Moses. Geo. Rogers or Geo. C. Needham.
25. Grace and Truth. McKay.
26. Finney's Revival Lectures.
27. Finney's Autobiography.
28. How to Bring Men to Christ. Torrey.
29. John G. Paton: His Life in the New Hebrides.
30. Moody's Twelve Selected Sermons.
31. Exposition of Hebrews. F. B. Meyer.
32. D'Aubigne on the Reformation.
33. Dr. Hodge on Romans.
34. Martin Luther on Galatians.
35. The Tongue of Fire. William Arthur.
36. Smith's Bible Dictionary.
37. Kitto's Bible Encyclopedia.
38. The Ministry of the Spirit. Rev. A. J. Gordon.
39. Life and Times of John Wesley.
40. Andrew Bonar's Life of McCheyne.

METHODS OF DOING GOOD.

“To do good and to communicate forget not.” (Heb. 13:16.)

“As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith.” (Gal. 6:10.)

“Whatsoever ye do, do it heartily, as to the Lord, and not unto men; . . . for ye serve the Lord Christ.” (Col. 3:23, 24.)

“And let us not be weary in well-doing: for in due season we shall reap, if we faint not.” (Gal. 6:9.)

“I can do all things through Christ, which strengtheneth me.” (Phil. 3:13.)

QUESTIONS.

“Why stand ye here all the day idle?” (Matt. 20:6.)

1. *If living in the country, far from churches, could you not start a Sunday school, and gather children and grown people together for the study of the Bible? Write to Secretary American Sunday-School Union, Chicago, St. Louis, or Philadelphia, or to your denominational society, and tell him of your field, and he will send you instructions and give you books and papers to help you start the work.*

2. *Is there not some neglected quarter in the city or town in which you live where a mission school could be started?* Children are easily gathered, if we have the love of Christ in our hearts to draw them, and there is no way so easy to reach the hearts of parents as to show kindness to the children. Can you not devote a couple of hours, Sunday afternoons, to this work? Let it commence in a small way, in the front room of a house, a vacant store, a railway car, or any place that can be secured. Plant your seed in the spirit of prayer and it will grow.

3. *If you are a Christian woman with time on your hands, could you not give a couple of hours every day to conducting a Christian kindergarten school for the very small children, too young to go to public school, and who have to be left by busy hard-working mothers to run the streets? Many mothers are very ignorant, and can give no instruction or training to their children. Can you not try to help them? Did not Christ take "them up in his arms, put his hands upon them, and bless them"?* (Mark 10: 16.) Will you not try to lift them into his arms? Hundreds of Christian women are finding much blessing in humble efforts of this kind in destitute neighborhoods, among the poor children. A *small* school, in a room in a house, where truth about *Christ* is the prominent thing and where the chil-

dren are taught to pray, is far better than the larger schools where Christian instruction is ignored or minimized. Do not despise the day of small things. Take a few children and commence in a quiet way. Books upon methods of kindergarten teaching could be obtained by writing to the publishers of this book.

4. *Are you doing anything in the way of giving away, loaning, or getting your neighbors to buy good books?* Hundreds of souls are led to Christ by reading sermons by Spurgeon, Moody, and others. Could you not have cheap copies of these and put them in circulation in your neighborhood? For *one dollar* you can get half a dozen good books, that could do incalculable good by being put in families around you. Most of the church publication societies were organized to spread the gospel in this way. Send to them for their catalogue, and for special terms to circulators and helpers.¹

5. *Could you not start a neighborhood prayer-meeting in your own vicinity, or in some quarter where it would do most good?* The early Christians went from "house to house" with their meetings, and the Holy Ghost seems to specially delight in manifesting his presence in the homes of God's people. Can you

¹Moody's Colportage Society, 250 La Salle Street, Chicago, Illinois, also is organized to assist in the distribution of good literature at a low price.

not give one evening a week to this, in addition to the weekly church prayer-meeting? Many timid believers will be led to pray and testify for Christ who never take part in the more formal church prayer-meetings. God is greatly blessing such gatherings just now, in cities and in the country places. It is the simplest and by far the most effective way of doing good and bringing blessing upon a community that can be followed. Will you not try it?

6. *Could you not, if a lady in the city or large town, with a comfortable house at your disposal, have occasional afternoon or evening Bible readings in your drawing-room?* Send out your invitation cards; have a minister or gifted teacher, man or woman; have a sweet-voiced Christian girl to lead the singing; pass tea and light refreshments, if you like, and make it so pleasant that all will want to come again. Why should we not make more use of our social position and our social gatherings to do good and advance Christ's kingdom? Watch for opportunities to secure returned missionaries, city mission workers, and those who are used of the Holy Ghost in any form of Christ's work, and get up drawing-room meetings for them.

7. *Could you not give Saturday afternoon lawn teas and social Christian meetings to shop girls and young women in business houses, during the summer months?* If you have a beautiful

garden, or can get the use of some one else's beautiful garden, God will bless you in an effort of this kind. Have an organ and plenty of hymn books. Sing a great deal. Have a bright, short, loving talk given, and do a good deal of personal work.

8. *Could you not start a Bible class for young men or for young women, to meet on Sunday afternoon or upon a week evening?* Organize. Have president and secretary. Make use of the social element. Show an interest in your members. Have them at your house often. Plan excursions on their holidays. Throw yourself into their lives and win them for God.

9. *If in the country, could you not have Sunday evening gospel meetings started in the nearest school-house?* Get a few hymn books; borrow the use of a neighbor's organ; sing a good deal, and read one of Spurgeon's or Moody's sermons. Hundreds of women and some men are being used of God in farming communities, mining camps, and lumber settlements, in this way. Though you are a man, and there is no woman to take hold of it, do not be timid, but go ahead and make a start, and God will bless you.

10. *Do you remember that Jesus said, "I was sick and ye visited me: I was in prison, and ye came unto me"? Are there not hospitals and prisons in your city or town? Could you not devote a*

couple of hours each week to visiting their inmates? In the summer take them flowers, and carry them books and papers. You will form personal acquaintances and become personally attached to those whose lives will be changed by your having come in contact with them. Give prisoners Testaments, with marked passages, and give them Moody's sermons. *Read the Bible* to the sick and to the prisoner, and pray with them.

11. *Could you not have one or more days in the week when you could go out and visit the sick, the poor, or the afflicted in their homes?* "Ye have the poor with you always, and whosoever ye will ye may do them good." But how little good we ever do in this way, because we do not systematically set about doing it.

12. *There are organized efforts and trained agents for almost every class of men and women, boys and girls.* Young Men's and Young Women's Christian Associations, young people's societies of various names, both denominational and interdenominational, organized in about every church in city, village, and country, Railway Men's Christian Associations, King's Daughters, King's Sons, Rescue Mission Workers, Boys' Brigades, Shut-In Societies, Yokefellows, Philip and Andrew Bands, Praying Bands, etc., etc. If you want to work, the fields are white for the harvest

on every hand. Pray to the Lord of the harvest to show you the work for which you are best adapted.¹ Ask God in believing prayer for the Holy Spirit, and go to the work, which you believe God has appointed for you, with faith that the Holy Ghost will be with you.

¹Write John C. Collins, Secretary Christian Workers' Association, New Haven, Conn., as to the work you want to do, or the association you want to organize, and ask him for information as to what others have done and for advice as to methods, etc. He will send you pamphlets, constitutions of societies, etc.

FORTY QUESTIONS ANSWERED FROM THE WORD OF GOD.

1. *How may I know that there is a God?*

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1: 14, 18.)

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (John 20: 29-31.)

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. (Rom. 1: 20.)

2. *How can I know that the Bible is true?*

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. (John 5: 39, 40.)

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7: 17.)

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. (Acts 17: 11, 12.)

3. *How can I understand the Bible?*

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. (John 16: 13.)

If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him? (Luke 11: 13.)

4. *If a man does the best he can, will he not go to heaven?*

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter

into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (John 3: 5, 6, 36.)

Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (Rom. 3: 19, 20.)

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. (Gal. 3: 10.)

5. *If a man honestly thinks he is on the right road, will he be condemned?*

There is a way which seemeth right unto a man; but the end thereof are the ways of death. (Prov. 14: 12.)

For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true, but every man a liar; as it is written, that thou mightest be justified in thy sayings, and mightest overcome when thou art judged. (Rom. 3: 3, 4.)

And the times of this ignorance God

winked at; but now commandeth all men every where to repent. (Acts 17: 30.)

6. *Can't a man be a Christian without believing that Christ was the Son of God?*

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. . . . And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (I. John 5: 9-13, 20.)

7. *Why was the death of Christ needed to save man?*

For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. (Rom. 8: 3.)

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous. (Rom. 5: 12, 19.)

8. *What is the first thing to do in becoming a Christian?*

Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matt. 11: 28.)

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. . . . All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. (John 6: 29, 37.)

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Acts 16: 31.)

9. *What is the next thing?*

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (Matt. 10: 32.)

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever be-

lieveth on him shall not be ashamed. (Rom. 10: 9-11.)

10. *Must I not feel my sins before I can come to Christ? How can I do this?*

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. (Rom. 7: 13.)

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me. (John 16: 8, 9.)

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (Acts 2: 36, 37.)

11. *Must I not repent? What is repentance? How can I repent?*

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. (Luke 24: 46, 47.)

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour,

for to give repentance to Israel, and forgiveness of sins. (Acts 5: 30, 31.)

Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (Acts 20: 21.)

And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee. (Luke 15: 17, 18.)

12. *How do I come to Christ?*

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isa. 55: 7.)

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. (I. John 1: 1-3.)

And Jesus stood still, and commanded

him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus. (Mark 10: 49, 50.)

13. *What is it to accept of Christ?*

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. (John 1: 11, 12.)

For the wages of sin is death ; but the gift of God is eternal life through Jesus Christ our Lord. (Rom. 6: 23.)

For by grace are ye saved through faith ; and that not of yourselves ; it is the gift of God. (Eph. 2: 8.)

14. *How may I get faith?*

So then faith cometh by hearing, and hearing by the word of God. (Rom. 10: 17.)

That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation : in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise. (Eph. 1: 12, 13.)

Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of me. . . . For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words ? (John 5: 39, 46, 47.)

15. *How can I know that my sins are forgiven?*

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. (Mark 2: 5.)

And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace. (Luke 7: 48-50.)

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (Acts 13: 38, 39.)

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (I. John 1: 9.)

16. *How can I feel that I love God?*

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. . . . We love him, because he first loved us. (I. John 4: 10, 19.)

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet per-

adventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom. 5: 5-8.)

17. *Why will not the Lord show himself to me, and speak to me as he did to Paul?*

Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. (I. Tim. 1: 16.)

Neither pray I for these alone, but for them also which shall believe on me through their word. (John 17: 20.)

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John 20: 29.)

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. (John 14: 16-18.)

18. *How may I know that the Spirit of God has come to me?*

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. (John 16: 8.)

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. (I. Cor. 12: 3.)

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. (Gal. 5: 22, 23.)

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. (I. John 3: 14.)

19. *Why do church members do wrong?*

For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. (Phil. 3: 18, 19.)

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. (I. Tim. 4: 1, 2.)

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. (Gal. 5: 17.)

Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. (Gal. 6: 1.)

20. *Why are there so many different churches?*

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? (I. Cor. 3: 1-5.)

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. (I. Cor. 12: 12-14.)

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. (I. Cor. 14: 19.)

21. *Must I join the church to be a Christian?*

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen. (Matt. 28:18-20.)

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . . praising God and having favor with all the people. And the Lord added to the church daily such as should be saved. (Acts 2: 38-42, 47.)

22. *Are dancing, card-playing, and theater-going wrong for Christians?*

Love not the world, neither the

things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. (I. John 2: 15-17.)

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. (John 17: 14-19.)

23. *How shall I overcome the world?*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth;

fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience. (Col. 3: 1-6.)

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (I. John 5: 4, 5.)

24. *Why do good Christians have so much trouble in the world?*

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. (I. Cor. 11: 32.)

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. (Ps. 94: 12, 13.)

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much

rather be in subjection unto the Father of spirits and live? _ For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. (Heb. 12: 6-11.)

25. *How shall I find deliverance from the power of sin that I have practiced?*

Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. (Rom. 6: 9-14.)

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore,

having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. (Eph. 6: 13-18.)

26. *If I sin after I become a Christian will God forgive me?*

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. (Rom. 13: 14.)

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. (I. John 2: 1, 2.)

Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that

we may obtain mercy, and find grace to help in time of need. (Heb. 4: 14-16.)

27. *What is the sin against the Holy Ghost?*

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said, He hath an unclean spirit. (Mark 3: 28-30.)

He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. 10: 28, 29.)

28. *How will I know that I am one of the elect?*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3: 16.)

All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. (John 6: 37.)

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. (John 10: 9.)

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Rev. 22:17.)

29. *Must I forgive my enemies in becoming a Christian?*

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matt. 5:23, 24.)

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. . . . For if ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (Matt. 7:12; 6:14, 15.)

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph. 4:31, 32.)

30. *Must I make restitution?*

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. (Mark 12:31.)

Recompense to no man evil for evil. Provide things honest in the sight of all men. (Rom. 12:17.)

And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. (Luke 19:8.)

31. *Must I not wait until I understand the Bible better before I become a Christian?*

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. (Acts 8:12, 35-37.)

And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their

stripes; and was baptized, he and all his, straightway. (Acts 16:30-33.)

32. *Must I not become a better man before I become a Christian?*

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. (Matt. 9:12, 13.)

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin. (Rom. 7:23-25.)

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. (Gal. 2:16.)

33. *When I try to pray it seems unreal to me. How can I overcome this?*

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto

him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. (Luke 11:1-4.)

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1:18.)

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . . O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them. (John 17:6, 25, 26.)

34. *Are you sure so great a sinner as I am can be saved?*

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. (Isa. 55:6-9.)

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. (I. Tim. 1:15, 16.)

35. *Should I make any start to confess that I want to be a Christian while I have no feeling?*

And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. (Matt. 12:10-13.)

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quick-

ened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. (Eph. 2: 4-6.)

36. *What is the greatest sin?*

He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. (I. John 5: 10.)

And ye have not his word abiding in you: for whom he hath sent, him ye believe not. (John 5: 38.)

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Num. 23: 19.)

37. *If I become a Christian what ought I to seek for most earnestly?*

And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. (John 14: 16-18.)

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. (John 20: 22.)

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Sa-

maria, and unto the uttermost part of the earth. (Acts 1:8.)

38. *What will be my greatest difficulty in the Christian life?*

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. (Phil. 2:3-5.)

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. (Rom. 12:3, 16.)

So after he had washed their feet, and had taken his garments and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. (John 13:12-17.)

39. *How can I be sure of holding out?*

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. (Isa. 41:10.)

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. (I. Cor. 10:13.)

And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work. (II. Cor. 9:8.)

And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. (II. Cor. 12:9.)

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (Heb. 7:25.)

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. (Jude 24.)

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any pluck

them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. (John 10: 27-29.)

40. *I do not feel like becoming a Christian now. Can I not put this off until some other time?*

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation. (II. Cor. 6: 2.)

Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness. (Heb. 3: 7, 8.)

Again, he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day if ye will hear his voice, harden not your hearts. (Heb. 4: 7.)

Go to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is sin. (James 4: 13-17.)

CALENDAR FOR DAILY READING OF SCRIPTURES,

*By Which the Bible May be Finished
in One Year.*

Date.	January.	
	<i>Morning.</i>	<i>Evening.</i>
1	Gen. 1, 2, 3	Matt. 1
2	Gen. 4, 5, 6	Matt. 2
3	Gen. 7, 8, 9	Matt. 3
4	Gen. 10, 11, 12	Matt. 4
5	Gen. 13, 14, 15	Matt. 5: 1-26
6	Gen. 16, 17	Matt. 5:27-48
7	Gen. 18, 19	Matt. 6: 1-18
8	Gen. 20, 21, 22	Matt. 6:19-34
9	Gen. 23, 24	Matt. 7
10	Gen. 25, 26	Matt. 8: 1-17
11	Gen. 27, 28	Matt. 8:18-34
12	Gen. 29, 30	Matt. 9: 1-17
13	Gen. 31, 32	Matt. 9:18-38
14	Gen. 33, 34, 35	Matt. 10: 1-20
15	Gen. 36, 37, 38	Matt. 10:21-42
16	Gen. 39, 40	Matt. 11
17	Gen. 41, 42	Matt. 12: 1-23
18	Gen. 43, 44, 45	Matt. 12:24-50
19	Gen. 46, 47, 48	Matt. 13: 1-30
20	Gen. 49, 50	Matt. 13:31-58
21	Ex. 1, 2, 3	Matt. 14: 1-21
22	Ex. 4, 5, 6	Matt. 14:22-36
23	Ex. 7, 8	Matt. 15: 1-20
24	Ex. 9, 10, 11	Matt. 15:21-39
25	Ex. 12, 13	Matt. 16
26	Ex. 14, 15	Matt. 17
27	Ex. 16, 17, 18	Matt. 18: 1-20
28	Ex. 19, 20	Matt. 18:21-35
29	Ex. 21, 22	Matt. 19
30	Ex. 23, 24	Matt. 20: 1-16
31	Ex. 25, 26	Matt. 20:17-34

CALENDAR—Continued.

Date.	February.	
	<i>Morning.</i>	<i>Evening.</i>
1	Ex. 27, 28	Matt. 21: 1-22
2	Ex. 29, 30	Matt. 21:23-46
3	Ex. 31, 32, 33	Matt. 22: 1-22
4	Ex. 34, 35	Matt. 22:23-46
5	Ex. 36, 37, 38	Matt. 23: 1-22
6	Ex. 39, 40	Matt. 23:23-39
7	Lev. 1, 2, 3	Matt. 24: 1-28
8	Lev. 4, 5	Matt. 24:29-51
9	Lev. 6, 7	Matt. 25: 1-30
10	Lev. 8, 9, 10	Matt. 25:31-46
11	Lev. 11, 12	Matt. 26: 1-25
12	Lev. 13	Matt. 26:26-50
13	Lev. 14	Matt. 26:51-75
14	Lev. 15, 16	Matt. 27: 1-26
15	Lev. 17, 18	Matt. 27:27-50
16	Lev. 19, 20	Matt. 27:51-66
17	Lev. 21, 22	Matt. 28
18	Lev. 23, 24	Mark 1: 1-22
19	Lev. 25	Mark 1:23-45
20	Lev. 26, 27	Mark 2
21	Num. 1, 2	Mark 3: 1-19
22	Num. 3, 4	Mark 3:20-35
23	Num. 5, 6	Mark 4: 1-20
24	Num. 7, 8	Mark 4:21-41
25	Num. 9, 10, 11	Mark 5: 1-20
26	Num.12, 13, 14	Mark 5:21-43
27	Num.15, 16	Mark 6: 1-29
28	Num.17, 18, 19	Mark 6:30-56
29	Num.20, 21, 22	Mark 7: 1-13

Note.—When February has but twenty-eight days, read the portion for the 29th with that for the 28th.

CALENDAR—Continued.

Date.	March.	
	<i>Morning.</i>	<i>Evening.</i>
1	Num. 23, 24, 25	Mark 7:14-37
2	Num. 26, 27	Mark 8: 1-21
3	Num. 28, 29, 30	Mark 8:22-38
4	Num. 31, 32, 33	Mark 9: 1-29
5	Num. 34, 35, 36	Mark 9:30-50
6	Deut. 1, 2	Mark 10: 1-31
7	Deut. 3, 4	Mark 10:32-52
8	Deut. 5, 6, 7	Mark 11: 1-18
9	Deut. 8, 9, 10	Mark 11:19-33
10	Deut. 11, 12, 13	Mark 12: 1-27
11	Deut. 14, 15, 16	Mark 12:28-44
12	Deut. 17, 18, 19	Mark 13: 1-20
13	Deut. 20, 21, 22	Mark 13:21-37
14	Deut. 23, 24, 25	Mark 14: 1-26
15	Deut. 26, 27	Mark 14:27-53
16	Deut. 28, 29	Mark 14:54-72
17	Deut. 30, 31	Mark 15: 1-25
18	Deut. 32, 33, 34	Mark 15:26-47
19	Josh. 1, 2, 3	Mark 16
20	Josh. 4, 5, 6	Luke 1: 1-20
21	Josh. 7, 8, 9	Luke 1:21-38
22	Josh. 10, 11, 12	Luke 1:39-56
23	Josh. 13, 14, 15	Luke 1:57-80
24	Josh. 16, 17, 18	Luke 2: 1-24
25	Josh. 19, 20, 21	Luke 2:25-52
26	Josh. 22, 23, 24	Luke 3
27	Judg. 1, 2, 3	Luke 4: 1-30
28	Judg. 4, 5, 6	Luke 4:31-44
29	Judg. 7, 8	Luke 5: 1-16
30	Judg. 9, 10	Luke 5:17-39
31	Judg. 11, 12	Luke 6: 1-26

CALENDAR—Continued.

Date.	April.	
	<i>Morning.</i>	<i>Evening.</i>
1	Judg. 13, 14, 15	Luke 6:27-49
2	Judg. 16, 17, 18	Luke 7: 1-30
3	Judg. 19, 20, 21	Luke 7:31-50
4	Ruth 1, 2, 3, 4	Luke 8: 1-25
5	I. Sa. 1, 2, 3	Luke 8:26-56
6	I. Sa. 4, 5, 6	Luke 9: 1-17
7	I. Sa. 7, 8, 9	Luke 9:18-36
8	I. Sa. 10, 11, 12	Luke 9:37-62
9	I. Sa. 13, 14	Luke 10: 1-24
10	I. Sa. 15, 16	Luke 10:25-42
11	I. Sa. 17, 18	Luke 11: 1-28
12	I. Sa. 19, 20, 21	Luke 11:29-54
13	I. Sa. 22, 23, 24	Luke 12: 1-31
14	I. Sa. 25, 26	Luke 12:32-59
15	I. Sa. 27, 28, 29	Luke 13: 1-22
16	I. Sa. 30, 31	Luke 13:23-35
17	II.Sa. 1, 2	Luke 14: 1-24
18	II.Sa. 3, 4, 5	Luke 14:25-35
19	II.Sa. 6, 7, 8	Luke 15: 1-10
20	II.Sa. 9, 10, 11	Luke 15:11-32
21	II.Sa. 12, 13	Luke 16
22	II.Sa. 14, 15	Luke 17: 1-19
23	II.Sa. 16, 17, 18	Luke 17:20-37
24	II.Sa. 19, 20	Luke 18: 1-23
25	II.Sa. 21, 22	Luke 18:24-43
26	II.Sa. 23, 24	Luke 19: 1-27
27	I. Ki. 1, 2	Luke 19:28-48
28	I. Ki. 3, 4, 5	Luke 20: 1-26
29	I. Ki. 6, 7	Luke 20:27-47
30	I. Ki. 8, 9	Luke 21: 1-19

CALENDAR—Continued.

Date.	May.	
	<i>Morning.</i>	<i>Evening.</i>
1	I. Ki. 10, 11	Luke 21:20-38
2	I. Ki. 12, 13	Luke 22: 1-20
3	I. Ki. 14, 15	Luke 22:21-46
4	I. Ki. 16, 17, 18	Luke 22:47-71
5	I. Ki. 19, 20	Luke 23: 1-25
6	I. Ki. 21, 22	Luke 23:26-56
7	II.Ki. 1, 2, 3	Luke 24: 1-35
8	II.Ki. 4, 5, 6	Luke 24:36-53
9	II.Ki. 7, 8, 9	John 1: 1-28
10	II.Ki.10, 11, 12	John 1:29-51
11	II.Ki.13, 14	John 2
12	II.Ki.15, 16	John 3: 1-18
13	II.Ki.17, 18	John 3:19-36
14	II.Ki.19, 20, 21	John 4: 1-30
15	II.Ki.22, 23	John 4:31-54
16	II.Ki.24, 25	John 5: 1-24
17	I. Ch. 1, 2, 3	John 5:25-47
18	I. Ch. 4, 5, 6	John 6: 1-21
19	I. Ch. 7, 8, 9	John 6:22-44
20	I. Ch. 10, 11, 12	John 6:45-71
21	I. Ch. 13, 14, 15	John 7: 1-27
22	I. Ch. 16, 17, 18	John 7:28-53
23	I. Ch. 19, 20, 21	John 8: 1-27
24	I. Ch. 22, 23, 24	John 8:28-59
25	I. Ch. 25, 26, 27	John 9: 1-23
26	I. Ch. 28, 29	John 9:24-41
27	II.Ch. 1, 2, 3	John 10: 1-23
28	II.Ch. 4, 5, 6	John 10:24-42
29	II.Ch. 7, 8, 9	John 11: 1-29
30	II.Ch.10, 11, 12	John 11:30-57
31	II.Ch.13, 14	John 12: 1-26

CALENDAR—Continued.

Date.	June.	
	<i>Morning.</i>	<i>Evening.</i>
1	II.Ch.15, 16	John 12:27-50
2	II.Ch.17, 18	John 13: 1-20
3	II.Ch.19, 20	John 13:21-38
4	II.Ch.21, 22	John 14
5	II.Ch.23, 24	John 15
6	II.Ch.25, 26, 27	John 16
7	II.Ch.28, 29	John 17
8	II.Ch.30, 31	John 18: 1-18
9	II.Ch.32, 33	John 18:19-40
10	II.Ch.34, 35, 36	John 19: 1-22
11	Ezra 1, 2	John 19:23-42
12	Ezra 3, 4, 5	John 20
13	Ezra 6, 7, 8	John 21
14	Ezra 9, 10	Acts 1
15	Neh. 1, 2, 3	Acts 2: 1-21
16	Neh. 4, 5, 6	Acts 2:22-47
17	Neh. 7, 8, 9	Acts 3
18	Neh. 10, 11	Acts 4: 1-22
19	Neh. 12, 13	Acts 4:23-37
20	Esth. 1, 2	Acts 5: 1-21
21	Esth. 3, 4, 5	Acts 5:22-42
22	Esth. 6, 7, 8	Acts 6
23	Esth. 9, 10	Acts 7: 1-21
24	Job 1, 2	Acts 7:22-43
25	Job 3, 4	Acts 7:44-60
26	Job 5, 6, 7	Acts 8: 1-25
27	Job 8, 9, 10	Acts 8:26-40
28	Job 11, 12, 13	Acts 9: 1-21
29	Job 14, 15, 16	Acts 9:22-43
30	Job 17, 18, 19	Acts 10: 1-23

CALENDAR—Continued.

Date.	July.	
	Morning.	Evening.
1	Job 20, 21	Acts 10:24-48
2	Job 22, 23, 24	Acts 11
3	Job 25, 26, 27	Acts 12
4	Job 28, 29	Acts 13: 1-25
5	Job 30, 31	Acts 13:26-52
6	Job 32, 33	Acts 14
7	Job 34, 35	Acts 15: 1-21
8	Job 36, 37	Acts 15:22-41
9	Job 38, 39, 40	Acts 16: 1-21
10	Job 41, 42	Acts 16:22-40
11	Ps. 1, 2, 3	Acts 17: 1-15
12	Ps. 4, 5, 6	Acts 17:16-34
13	Ps. 7, 8, 9	Acts 18
14	Ps. 10, 11, 12	Acts 19: 1-20
15	Ps. 13, 14, 15	Acts 19:21-41
16	Ps. 16, 17	Acts 20: 1-16
17	Ps. 18, 19	Acts 20:17-38
18	Ps. 20, 21, 22	Acts 21: 1-17
19	Ps. 23, 24, 25	Acts 21:18-40
20	Ps. 26, 27, 28	Acts 22
21	Ps. 29, 30	Acts 23: 1-15
22	Ps. 31, 32	Acts 23:16-35
23	Ps. 33, 34	Acts 24
24	Ps. 35, 36	Acts 25
25	Ps. 37, 38, 39	Acts 26
26	Ps. 40, 41, 42	Acts 27: 1-26
27	Ps. 43, 44, 45	Acts 27:27-44
28	Ps. 46, 47, 48	Acts 28
29	Ps. 49, 50	Rom. 1
30	Ps. 51, 52, 53	Rom. 2
31	Ps. 54, 55, 56	Rom. 3

CALENDAR—Continued.

Date.	August.	
	<i>Morning.</i>	<i>Evening.</i>
1	Ps. 57, 58, 59	Rom. 4
2	Ps. 60, 61, 62	Rom. 5
3	Ps. 63, 64, 65	Rom. 6
4	Ps. 66, 67	Rom. 7
5	Ps. 68, 69	Rom. 8: 1-21
6	Ps. 70, 71	Rom. 8:22-39
7	Ps. 72, 73	Rom. 9: 1-15
8	Ps. 74, 75, 76	Rom. 9:16-33
9	Ps. 77, 78	Rom. 10
10	Ps. 79, 80	Rom. 11: 1-18
11	Ps. 81, 82, 83	Rom. 11:19-36
12	Ps. 84, 85, 86	Rom. 12
13	Ps. 87, 88	Rom. 13
14	Ps. 89, 90	Rom. 14
15	Ps. 91, 92, 93	Rom. 15: 1-13
16	Ps. 94, 95, 96	Rom. 15:14-33
17	Ps. 97, 98, 99	Rom. 16
18	Ps.100, 101, 102	I. Co. 1
19	Ps.103, 104	I. Co. 2
20	Ps.105, 106	I. Co. 3
21	Ps.107, 108, 109	I. Co. 4
22	Ps.110, 111, 112	I. Co. 5
23	Ps.113, 114, 115	I. Co. 6
24	Ps.116, 117, 118	I. Co. 7: 1-19
25	Ps.119: 1- 88	I. Co. 7:20-40
26	Ps.119: 89-176	I. Co. 8
27	Ps.120, 121, 122	I. Co. 9
28	Ps.123, 124, 125	I. Co. 10: 1-18
29	Ps.126, 127, 128	I. Co. 10:19-33
30	Ps.129, 130, 131	I. Co. 11: 1-16
31	Ps.132, 133, 134	I. Co. 11:17-34

CALENDAR—Continued.

Date.	September.	
	Morning.	Evening.
1	Ps.135, 136	I. Co. 12
2	Ps.137, 138, 139	I. Co. 13
3	Ps.140, 141, 142	I. Co. 14: 1-20
4	Ps.143, 144, 145	I. Co. 14:21-40
5	Ps.146, 147	I. Co. 15: 1-28
6	Ps.148, 149, 150	I. Co. 15:29-58
7	Prov. 1, 2	I. Co. 16
8	Prov. 3, 4, 5	II. Co. 1
9	Prov. 6, 7	II. Co. 2
10	Prov. 8, 9	II. Co. 3
11	Prov. 10, 11, 12	II. Co. 4
12	Prov. 13, 14, 15	II. Co. 5
13	Prov. 16, 17, 18	II. Co. 6
14	Prov. 19, 20, 21	II. Co. 7
15	Prov. 22, 23, 24	II. Co. 8
16	Prov. 25, 26	II. Co. 9
17	Prov. 27, 28, 29	II. Co. 10
18	Prov. 30, 31	II. Co. 11: 1-15
19	Ecl. 1, 2, 3	II. Co. 11:16-33
20	Ecl. 4, 5, 6	II. Co. 12
21	Ecl. 7, 8, 9	II. Co. 13
22	Ecl. 10, 11, 12	Gal. 1
23	Song 1, 2, 3	Gal. 2
24	Song 4, 5	Gal. 3
25	Song 6, 7, 8	Gal. 4
26	Isa. 1, 2	Gal. 5
27	Isa. 3, 4	Gal. 6
28	Isa. 5, 6	Eph. 1
29	Isa. 7, 8	Eph. 2
30	Isa. 9, 10	Eph. 3

CALENDAR—Continued.

Date.	October.	
	<i>Morning.</i>	<i>Evening.</i>
1	Isa. 11, 12, 13	Eph. 4
2	Isa. 14, 15, 16	Eph. 5: 1-16
3	Isa. 17, 18, 19	Eph. 5:17-33
4	Isa. 20, 21, 22	Eph. 6
5	Isa. 23, 24, 25	Phil. 1
6	Isa. 26, 27	Phil. 2
7	Isa. 28, 29	Phil. 3
8	Isa. 30, 31	Phil. 4
9	Isa. 32, 33	Col. 1
10	Isa. 34, 35, 36	Col. 2
11	Isa. 37, 38	Col. 3
12	Isa. 39, 40	Col. 4
13	Isa. 41, 42	I.Thes. 1
14	Isa. 43, 44	I.Thes. 2
15	Isa. 45, 46	I.Thes. 3
16	Isa. 47, 48, 49	I.Thes. 4
17	Isa. 50, 51, 52	I.Thes. 5
18	Isa. 53, 54, 55	II.Thes.1
19	Isa. 56, 57, 58	II.Thes.2
20	Isa. 59, 60, 61	II.Thes.3
21	Isa. 62, 63, 64	I. Tim. 1
22	Isa. 65, 66	I. Tim. 2
23	Jer. 1, 2	I. Tim. 3
24	Jer. 3, 4, 5	I. Tim. 4
25	Jer. 6, 7, 8	I. Tim. 5
26	Jer. 9, 10, 11	I. Tim. 6
27	Jer. 12, 13, 14	II.Tim.1
28	Jer. 15, 16, 17	II.Tim.2
29	Jer. 18, 19	II.Tim.3
30	Jer. 20, 21	II.Tim.4
31	Jer. 22, 23	Titus 1

CALENDAR—Continued.

Date.	November.	
	<i>Morning.</i>	<i>Evening.</i>
1	Jer. 24, 25, 26	Titus 2
2	Jer. 27, 28, 29	Titus 3
3	Jer. 30, 31	Philemon
4	Jer. 32, 33	Heb. 1
5	Jer. 34, 35, 36	Heb. 2
6	Jer. 37, 38, 39	Heb. 3
7	Jer. 40, 41, 42	Heb. 4
8	Jer. 43, 44, 45	Heb. 5
9	Jer. 46, 47	Heb. 6
10	Jer. 48, 49	Heb. 7
11	Jer. 50	Heb. 8
12	Jer. 51, 52	Heb. 9
13	Lam. 1, 2	Heb. 10: 1-18
14	Lam. 3, 4, 5	Heb. 10:19-39
15	Ezek. 1, 2	Heb. 11: 1-19
16	Ezek. 3, 4	Heb. 11:20-40
17	Ezek. 5, 6, 7	Heb. 12
18	Ezek. 8, 9, 10	Heb. 13
19	Ezek. 11, 12, 13	Jas. 1
20	Ezek. 14, 15	Jas. 2
21	Ezek. 16, 17	Jas. 3
22	Ezek. 18, 19	Jas. 4
23	Ezek. 20, 21	Jas. 5
24	Ezek. 22, 23	I. Pet. 1
25	Ezek. 24, 25, 26	I. Pet. 2
26	Ezek. 27, 28, 29	I. Pet. 3
27	Ezek. 30, 31, 32	I. Pet. 4
28	Ezek. 33, 34	I. Pet. 5
29	Ezek. 35, 36	II. Pet. 1
30	Ezek. 37, 38, 39	II. Pet. 2

CALENDAR—*Concluded.*

Date.	December.	
	<i>Morning.</i>	<i>Evening.</i>
1	Ezek. 40, 41	II. Pet. 3
2	Ezek. 42, 43, 44	I. John 1
3	Ezek. 45, 46	I. John 2
4	Ezek. 47, 48	I. John 3
5	Dan. 1, 2	I. John 4
6	Dan. 3, 4	I. John 5
7	Dan. 5, 6, 7	II. John
8	Dan. 8, 9, 10	III. John
9	Dan. 11, 12	Jude
10	Hos. 1, 2, 3, 4	Rev. 1
11	Hos. 5, 6, 7, 8	Rev. 2
12	Hos. 9, 10, 11	Rev. 3
13	Hos. 12, 13, 14	Rev. 4
14	Joel 1, 2, 3	Rev. 5
15	Amos 1, 2, 3	Rev. 6
16	Amos 4, 5, 6	Rev. 7
17	Amos 7, 8, 9	Rev. 8
18	Obadiah	Rev. 9
19	Jon. 1, 2, 3, 4	Rev. 10
20	Mic. 1, 2, 3	Rev. 11
21	Mic. 4, 5	Rev. 12
22	Mic. 6, 7	Rev. 13
23	Nah. 1, 2, 3	Rev. 14
24	Hab. 1, 2, 3	Rev. 15
25	Zeph. 1, 2, 3	Rev. 16
26	Hag. 1, 2	Rev. 17
27	Zec. 1, 2, 3, 4	Rev. 18
28	Zec. 5, 6, 7, 8	Rev. 19
29	Zec. 9, 10, 11, 12	Rev. 20
30	Zec. 13, 14	Rev. 21
31	Mal. 1, 2, 3, 4	Rev. 22

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WEIGHTS, MONEY, AND MEASURES.¹

BY REV. OWEN C. WHITEHOUSE, M.A.

FROM Genesis 23: 16 we learn that the precious metals, when used in commercial transactions, were weighed out. Precisely the same practice and phraseology prevailed among the Assyrians and Babylonians. The Hebrews, we know, possessed also standard weights. Thus we read of the "royal weight" (*lit.*, stone) in II. Sa. 14: 26. Dr. Schrader points out (*Cuneiform Inscriptions and the Old Testament*, vol. i., p. 128) that in the imperial or standard weights discovered at Nineveh, in the form of figures of lions, ducks, etc., the weight is designated as imperial by the phrase "of the king," *e.g.*, "mina (or maneh) of the king." The following tables of weights, money, and measures will present as clearly as possible all that can be ascertained on this obscure subject by the highest authorities. Among the best of these authorities may be mentioned J. Brandis, *Das Münz, Maas, und Gewichtswesen in Vorderasien*; and the various articles contributed by Mr. F. W. Madden, M.R.A.S. The figures furnished by the latter have, in the main, been followed by us. In the early history of Israel silver appears to have been the prevailing medium of commerce, the mention of gold being comparatively rare and incidental (Gen. 13: 2; 24: 35).

WEIGHTS.

	Troy Weight.			
	lbs.	oz.	dwts.	grs.
1 Gerah.....	0	0	0	12.65
1 Bekah (10 gerahs).....	0	0	5	6.5
1 Shekel (2 bekahs).....	0	0	10	13
1 Maneh or mina (60 shekels).....	2	7	12	12
1 Talent (<i>kikkar</i>) (60 manehs), <i>i.e.</i> , weight-talent "of the king"....	158	1	10	0

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MONEY.

I. Old Testament Period.

(a) Silver.	Troy Weight.				Money Value.
	lb.	oz.	dwt.	gr.	
1 Shekel (holy shekel)....	0	0	9	8.8...	\$0.64
1 Maneh (mina) (=50 shekels)..	1	11	8	8 ...	32.00
1 Talent (=60 manehs).....	117 (about)				1,920.00
(b) Gold.					
1 Shekel.....	0	0	10	13 ...	9.60
1 Maneh or mina (=50 shekels)..	2	2	6	22 ...	480.00
1 Talent (=60 manehs).....	131	8	14	14 ...	28,800.00

II. New Testament Period.

(a) Copper.

<i>Lepton</i> (mite).....	about	.0012
<i>Quadrans</i> (farthing)=2 lepta “		.0025
<i>Assarion</i> or <i>As</i> (penny)=4 quadrantes.....	about	.01

(b) Silver.

<i>Denarius</i> (penny) = drachma=16 asses	about	.16
<i>Didrachm</i> =2 drachmas or denarii		.32
<i>Stater</i> or <i>tetradrachm</i> =shekel...		.64
<i>Mina</i> or pound (<i>Attic</i>)=30 shekels		19.10
<i>Talent</i> =60 minæ (<i>Attic</i>).....		1,146.00

(c) Gold.

<i>Imperial Aureus</i>	5.04
<i>Stater</i>	5.28

MEASURES OF CAPACITY AND LENGTH.

Respecting measures of liquid and dry capacity, it is impossible to give an accurate standard of content; for rabbinic authorities measure an ephah or bath as four gallons, while Josephus assigns it double this measure. Assuming, then, eight gallons as an approximate hypothetical estimate for the content of an ephah, we obtain the following table of Hebrew measures of capacity:

1 Log.....	$\frac{7}{8}$ pint.
1 Cab=4 logs.....	$3\frac{1}{2}$ pints.
1 Hin=3 cabs.....	$1\frac{1}{3}$ gallons.
1 Omer= $1\frac{4}{5}$ cabs.....	6 pints.
1 Seah= $3\frac{1}{2}$ omers.....	$2\frac{2}{3}$ gallons.
1 Ephah or bath=3 seahs.	8 gallons.
1 Lethech=5 ephahs	40 gallons.
1 Homer=10 ephahs.....	80 gallons.

Similarly, respecting measures of *length*, we have insufficient data to enable us to do more than present the following approximations:

1 Digit	$\frac{3}{4}$ inch.
1 Palm=4 digits.....	3 inches.
1 Span=3 palms	9 inches.
1 Cubit=2 spans.....	$1\frac{1}{2}$ feet.
1 Reed=6 cubits	9 feet.

In the Greek and Roman periods the following measures of distance prevailed in common use:

A Roman foot.....	11.65 inches.
A Greek foot.....	1 foot 0.135 inch.
A Roman passus.....	4 feet $10\frac{1}{4}$ inches.
A Greek fathom (<i>ὄργυιά</i>).....	6 feet 1 inch.
A Greek furlong (<i>στάδιον</i>).....	202 yards.
A Roman mile.....	0.92 English mile, or about 1,615 yards.
A Persian parasang.....	$3\frac{1}{2}$ miles (nearly).

HEBREW CALENDAR.¹

BY REV. OWEN C. WHITEHOUSE, M.A.

The Year.—The primitive character of the arrangement of the Jewish year is shown by its close correspondence to the course of agricultural life, beginning in early times after the close of harvest. This earlier method is reflected in what is called the Jewish *civil year*. The Jewish *sacred* or *ecclesiastical year*, on the other hand, follows the Babylonian system. One main stimulating cause for the adoption of this new arrangement, which made spring, and not autumn, the commencement of the year, was the great importance of the Passover festival, which marked the commencement of the Jewish festal cycle.

The Months.—The year consisted of twelve lunar months, and the month contained from twenty-nine to thirty days. The Jewish, like the Babylonian, month began with the evening when the new moon was first observed, and the entire length of the year of twelve months was three hundred and fifty-four days. This discrepancy between the lunar and the solar year made intercalary months necessary, both in the Babylonian and Jewish systems. Thus we have an intercalary (or second) Adar, called *Ve-adar*.

The Day and the Night.—The *civil* day of twenty-four hours was reckoned from sunset to sunset. This is clear from the express injunction in Lev. 23: 32 to reckon the Sabbath from evening to evening. The reference in Gen. 1: 5 is far from clear, and therefore should not be quoted in this connection.

The following terms were employed by the ancient Hebrews to mark the progress of the day: (1) *Shachar*, the early dawn; (2) *Boker*, early part of the morning; (3) "Heat of the day," about ten o'clock (Gen. 18: 1); (4) Noon (Gen. 43: 16; Deut. 28: 29); (5) "Cool [*lit.*, breeze] of the day," near sunset (Gen. 3: 8); (6) Evening.

(*Note.*—The later division of the day was: *Third hour*, 6 to 9 A.M.; *Sixth hour*, 9 to 12 A.M.; *Ninth hour*, 12 to 3 P.M.; *Twelfth hour*, 3 to 6 P.M.)

The night was divided by the ancient Hebrews into three watches, so far as we can gather from scattered notices. The first probably lasted till about ten at night (Lam. 2: 19), the second till about two in the morning.—"the middle watch" (Judg. 7: 19),—and "the morning watch" till sunrise (Ex. 14: 24). But in the Greek and Roman periods there were

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four watches, viz.: (1) From six till nine (Mark 11: 11; John 20: 19, ὀψέ, ὀψία ὥρα); (2) from nine till midnight (Mark 13: 5); (3) from midnight till 3 A.M. (Mark 13: 35); (4) from 3 A.M. till 6 A.M. (John 18: 28, πρωί or πρωία ὥρα).

The following table will be found useful as containing the Jewish calendar for the entire year, with the accompanying festivals and fasts:

Sacred Year.	Civil Year.	
1	7	Abib or Nisan (March-April). Latter or spring rains (Deut. 11: 14). Barley harvest begins. 1st—New Moon. <i>Beginning of the SACRED YEAR.</i> 14th—Preparation for <i>Passover</i> —paschal lamb eaten in the evening. 15th—Sabbath and Holy Convocation. Week of unleavened bread begins. 16th—The offering of <i>Ómer</i> or <i>First Sheaf</i> (Lev. 23: 10-12). 21st—Holy Convocation.
2	8	Iyyar or Zif (April-May). Barley harvest (Ruth 1: 22). 1st—New Moon. 10th— <i>Fast</i> to commemorate the death of Elijah. 14th— <i>Second or Little Passover.</i> 28th— <i>Fast</i> for the death of Samuel.
3	9	Sivan (May-June). Wheat harvest. 1st—New Moon. 6th and 7th— <i>Pentecost</i> or <i>Feast of Weeks</i> , marking the close of harvest.
4	10	Tammuz (June-July). 1st—New Moon. 17th— <i>Fast</i> to commemorate the breach in the wall of Jerusalem (Jer. 52: 5-7).
5	11	Ab (July-August). Grapes, figs, and olives begin to ripen as the month progresses. 1st—New Moon. 9th— <i>Fast</i> for the destruction of the temple by Nebuzaradan.
6	12	Elul (August-September). Vintage begins, also harvest of maize. Pomegranates ripen. 1st—New Moon. 7th— <i>Feast</i> for the dedication of the walls by Nehemiah.
7	1	Tishri or Ethanim (September-October). Former or early rains (Joel 2: 23). Plowing and sowing begin. 1st—New Moon. <i>New-Year's Day.</i> <i>Beginning of the CIVIL YEAR.</i> <i>Feast of Trumpets.</i> 3d— <i>Fast</i> for

Sacred Year.	Civil Year.	
		Gedaliah's assassination (Jer. 41: 2-6; II. Kings 25: 25). 10th— <i>Kippurim</i> or <i>Day of Atonement</i> . 15th-22d— <i>Feast of Tabernacles</i> or <i>Booths</i> . 21st— <i>Feast of Branches</i> or <i>Palms</i> .
8	2	Marchesvan or Bul (October-November). Wheat and barley sown. 1st—New Moon.
9	3	Kislev (November-December). 1st—New Moon. 25th— <i>Chanuccah</i> — <i>Feast of Dedication</i> .
10	4	Tebet (December-January). 1st—New Moon. 10th— <i>Fast</i> commemorating the beginning of Nebuchadnezzar's siege of Jerusalem (II. Kings 25: 1).
11	5	Shebat (January-February). 1st—New Moon.
12	6	Adar (February-March). Almond tree blossoms. 1st—New Moon. 13th— <i>Fast of Esther</i> . 14th and 15th— <i>Feast of Purim</i> .
13		Ve-adar (intercalary month).

“WHY ART THOU CAST DOWN, O MY
SOUL?”

[Ps. 42 : 5, 11.]

MUCH of my life, Lord, seems to me
A seeming to be good, and not reality ;
An effort to conform to rule of right,
And not a shining forth of inward light ;

A struggle to bear fruit, and be like thee,
And not a branch abiding in the tree.
My heart is burdened, Lord ; reveal, I pray,
If there be not for me a better way.

Thou knowest, Lord, I would not have it so ;
Thou knowest, in my heart I would be true.
Then, for thy name's sake lead me, Lord,
And to my darkened mind the light afford.

THE LORD'S REPLY.

“I am the vine, ye are the branches: he that
abideth in me, and I in him, the same bringeth
forth much fruit: for without me ye can do
nothing.” (John 15 : 5.)

Have I not told thee plainly, O my child,
That peace and rest are found in me alone ?
That thou art in thyself, and self life, all de-
filed,
So that to look at self must make thee
groan ?

Why then with aught of self be occupied ?
Why look away from me, thy life and light ?
Why wilt thou not for aye in me abide,
And draw each moment from my power and
might ?

Dost thou not know my life flows down to
thee,

While to thy soul my presence faith doth
seal?

If faith be acting not, how canst thou see
Aught but thy sinful self, and aught else
feel?

If to forgive thy sins I have the power,
Have I not power thy soul in life to keep
Canst thou not trust, though dark may be the
hour,

The Shepherd will be near to guard his
sheep?

When light from God first dawned upon thy
soul,
Thou knowest that it came by faith in me
alone;

Not satisfied with self, e'er made thee whole;
But, sinful in thyself, my grace to thee was
shown.

As thus thy life began by faith in me,
In me that life continues, day by day;
As faith, "the dying daily," works in thee,
So God the Holy Ghost shall life supply.

"Abide in Me"; come to me, and remain;
No longer now a servant, but a son.
Accept the clasp of God's eternal chain,
That all the called of Christ, in Christ, are
all called one.

"Abide in Me," as heat in light abides;
As beating pulse upon the heart relies;
As helpless infant on the mother's life con-
fides;
As every blossom lives on what the root
supplies.

"Abide in Me," not truth, apart from me,
For I, the Christ, am Truth, and Life, and
Way;
By me, the Way, to God in grace brought
nigh,
Abide in me for grace, from day to day.

11

12

13

14

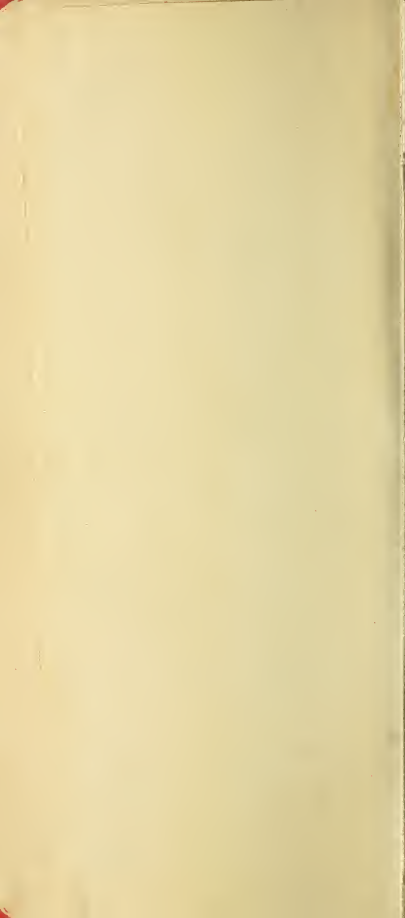
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